

VIOLIN

A PART OF THE
FIRST PART
OF THE
TINKLARS TESTAMENT

Which is Dedicated to the Present Presbyterian
MINISTERS in SCOTLAND,

Having Dedicated my Introduction to the
QUEENS most Sacred Majestie, on whom I
Kely, will Protect me, and allow me as much
Money, as will carry on my Work.

Car: 1. Chap: 35. Not many Wise Men of the Earth,
not many Mighty, nor many Noble, are Called.

By WILLIAM MITCHEL Tinklar in Edinburgh,

Edinburgh, Printed by John Reid, in Bell-Wynd. 1777.

Epistle Dedicatory,

To the Present Presbyterian Ministers in Scotland.

MY Friends and Brethren, I be not offend altho I be Set over you by Providence, without a Legal Call from the Queens Majestie, or from You; Necessity gives Believers a Right to all the Promises of the Covenant of Grace, so Necessity gives me a right to be your Overseer, necessary bath neither Law nor Manners. My Friends do not think that I shall be like the Bishops that were before me, neither shall I be like the Bishops of England, for there is difference between the Shepheard & his Dog; So there is Difference between me & them, some will think I am ill Brede, because I put my self before the Bishops, I confess it was a Fault; But I am more prone to follow Example than Precept; For I see the Magistrates for themselves, and the Ministers for themselves, and so I am for my self; Not only that, but there shall be a great Difference between you and me, for you Preach for Hyre, but I shall Write for the good of Souls, and for nought, if so be I get nothing from the Queens Majestie, I have a mind to carrie on this great Work, still expecting Her Majesties Favour, As I Begged of Her Majestie in my first Dedication; Always Relying on Her Protection, to Carry on so good a Work, in the Reformation of Your Ministry; Would Ye know what for I Dedicate this to you, not for Your Help to Advance any Thing for so Good a Work, For it is vain to trust in Man, who is the Arm of FLESH. But I think I will not be Disapointed with you, for I do not Expect a Shilling amongst you All to Print my Book, altho it should be a mean to Convert Thousands of Souls. Reader, If Thou and All that Reads it be Bettered by it, I have my Aim.

This it againe I Soulied, in Tis help of my Testiment, which I Wrote long ago; I have a mind to Print it now in small pieces, for Love to the Poor, Altho the Principal of St. Andrews bad me Burn them, I think it is a very good Principle, and if heake his Counsel, I would be madder than him.

Christian



Epistle Dedicatory

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Christian Reader, Do not blame me, For not Printing my whole Book in the piece, is for the following Reasons; The first is, I have Received nothing to Carry on my Work from Her Majestie, I think the only Fault is mine, in not going to her Sacred Majestie. The 2d: My Stock being Burnt by the late Fire in the Bow-Head of Edinburgh. The 3d: The loss of my Sallarie for Lighting the Lamps to the Good wTown, Which I had their Act for it; But our Provost took it from me, with the Rest of the Council; viz: Because I was Faithful in my Trust, There is some of the Council Desires None to have a Post, what shew that is like themselves; I will make it appear by many Witnesses, The Man that had these Lamps before me took Ten pounds, and I took but five, because the Town was in Debt, and also much lacks Oyl; them that does them a good Turn they forget, but they do (not forget them) that does them an ill Turn; for Example, they keep Tom a Captain for Love of Queenesberry for making his Union; I believe he never did a good Turn in it, but much evil to me, he would not let me break up my Shop Door, the time of the Fire, before my Goods was Burnt. I had a Post to give some Part of the World Light 12 years, and have now given a Post, I Delye all the Magistrates in Scotland to cast me off, It is no give Light to the Ministers, and if they had not Need, GOD would not have Raised me up to write to them. Pao bte believe it is the Devil, when these Books comes to the World any that hath Wit, may Try what Spirit they are off.

But Christian Reader, GOD hath his blessings from the Wised and Prudent, and hath Revealed them to Babes, for so it seemeth good in His Sight, Mat: 11: 25 GOD hath Chosen the foolish things of the World to confound the wise, and things that are despised both in GOD Chosen, 1 Cor: 1: 27: 28 I think I am as much despised on the Account of my Religion, as any other thing, Because I do not praise the Presbyterian Ministers in my Books, and the Books of others the worse. In old the Queens Majestie, That I was a Man of a Publick Spirit, I cannot write except tell my mind, I have this Gift only for telling my mind, Let a Man be what Religion he will, if he believe the Holy Scriptures, he shall be saved, I do not mean Historical Faith, for the Scriptures saith, Who soever believeth on Him, that not be ashamed, what he will, Rom: 10: 9 It any Presbyterian Minister you will follow I have A 2: 13

Epistle Dedicatory.

When you beginning to write, I will say to you, if you
will condemn a Man, That will not jump with his Juge-
ment, and follow him; Yet if the Man Obey the Scripture,
he shall be saved, and that Minister Damned; For there is
no difference between the Jew and the Greek, for the same
LORD over all, is Rich unto all, that call upon Him, Rom: 10: 12; There
is several Men both of the Presbyterians and the Episcopalians, I know
of going betwixt any of them; For I will try my Faith to no
Mans Slave, there is none but Mad Meph will do that. I know you
will not bear of a Bishop over You, And therefore I shall be over You, as a
Coach Man to Drive You to Your Duty; I have no power to Reign over
You as a Magistrate, or as the Bishop, I shall drive You by the Word of
GOD; And if You will not bear the Cracks of the whip, (with Reference
being spoken,) To that bear the Devils Crakk whip, (I may say Lash) in it.
Also ye he fear'd to speak to Men, I shal not be feare'd to speak
to You, As there is no Respect of Persons with GOD, so there shall be no
Respect of Persons with me, In my Booke I shal open my mind both of
my self and Others.

And I think it is the mind of GOD, otherwaye I could not have
written my Large Book as so shett a time as I did, GOD hath not only
stirred me up to be a Conviction to you Reader, but also to the Mini-
sters; And woe to that Minister that keepeth back any of the mind of
GOD; woe to that Minister that Respettest Persons, so as to whichever
sin. Woe to that Minister that doth not walk in a Good Example
before his Hearers. I shall in the latter Day be one of these Judges,
The Saints shall Judge the World, and Ministers Especially, 1.
1 Cor: chap: 6: 2: Tophet is Ordained of old, here for the King it is
prepar'd, Israh. 30: 33: All Ministers apply who is not Faithfull in
Your Trust that GOD hath set you over.

There will before me that will think I should not speake to Ministers,
if I do otherwise, how shall I answer when GOD ariseth up, Job 34: 17.
When GOD hath a mind to bring on Judgment upon a Land, He
giveth them fair warning, and some tithes by weak instruments, we
see in the 1 Chap: of Amos, the Years before the Earthquake, He Re-
vealed the Mind to Amos, altho he w. w. his audience, I will not Prophete-
tie, because I am no Prophet, (Am. a Whise from England,) but I be-
lieve sad Judgements is near, and I will not say two Years.

Which if the LOR.D Please He Can prevent, is the Prayer of
William Mitchel.



September 6th: 1643.

THE

Tincklars Reformation Sermon,

To the present Presbyterian Ministers in Scotland.

THREE will be Some Ministers that will say of me as that Man said, 1 Kings 22 chap: What way went the Spirit of GOD from me, to speak to thee? (Thee,) the White Iron-Smith! You are a Wise Man indeed, by way of mock; I say, Mock not, lest your Bands be made stronger; Do you know what these Bands are, that You are binding Your selves with? It is even these sins that Ye know Your selves guilty of; Every sin Ye commit Ye bind Your selves faster to the Devil; Some for fear they wine away, they will sin another Sin against the Light; It was so in the time of my Backsliding, I had so bound my self to the Devil, that I could not get loose for near four Years, GOD used many Means to loose me, as ye will hear in these Books; O! Blessed be the Name of GOD for ever more, Amen. Mock not least your Bands be made stronger; If Ye Mock me or my Books, it were better for you, that a Million were hanged about your Neck, and cast into the Sea; For as the LORD Liveth, what the LORD says to me, that will I Speak; For I am afraid there is a Lying Spirit in the Mouth of many Ministers, because they Preach so much Peace to the Wicked; There is no Peace to the Wicked, saith my GOD, Isaiah 57: The time of my Backsliding they Spake so to me, that I said to the Famifie I would rather stay at Home and Read those Scriptures that Speak most against the Sins that I was Guilty of; I desired to Read none so much as upon these, I would find more Sweetness in Reading of Fire and Brimstone, then when the Ministers Preached Peace to the Wicked.

The Devil Preached Peace to me, and my Heart Preached Peace to me, and when the Ministers Preached Peace to me, it wounded me.

I would have tuk them, if they had spoken to the evil of these sins I was guilty of, and the great Danger that would follow, but they spoke little of that; their way o' speaking made me almost believe I would have Heaven, if I did sin. Once he told me, I should go to Hell, if I would not leave my sins; This would seem strange to you, that I knew that, and would not leave my sins; If ye knew what power the Devil hath, Ye would speak this against me; But Ye will think that I am mad, for speaking so of the Devil, because Ye are ignorant of his devices, but I am not ignorant of his devices; David was not ignorant of his devices. Reader, if thou shouldest not to know his devices in time, You shall know much of him in Hell and Hades; His wickedness is great, and malice beyond thy apprehension; And his devices will all those that he hath power over. I write this that you may Love GOD, for His Mercy endureth for ever; And that ye may hate sin, for it will bring you to the Devil, for his malice endureth for ever. I will say of Sathan according to his malice and power, In his cruelty, He takes many desperate pursuas of Hydrocarbons, whom who hath stolne Species wounded, the more a Person be handled by the Terrors of the Law, he hath the better sport, he augmenteth the Flames of Hell, he suggesteth dreadful Thoughts of infinite Majestie, and begets Terrible Apprehensions of an Infinite Wrath and Damnation, he aggravates their sins, and makes them seem unpardonable, every Action he calls a sin, and every sin he representeth a wilful forsaking of GOD, and every deliberate Transgression, he tells them, it is a sin against the Holy Ghost, he baffles them in their Prayers and Services.

And then Accuse these Duties as a Profaning of GODS Name, and if they be at last Affrighted from them, he then clamors that they are forsaken of GOD, because they have forsaken him; And he insults over them in the greatest perplexity, with this, where is now thy GOD? I will not be as the pains to write of these Wexing Devils, now in this Generation, for they know nothing about it; Altho I could write very much by Experience upon that Head; But I am now concerned to write of Dumb Devils, that possess the heart of all Ranks in this Generation, these Troublesome Devils get little Employment now; There-



Now I would speak to Ministers, that they would make Men and Women sensible of these Dumb Devils that lays quiet in their Hearts, Also as concerning Ministers, GOD forbid that I should think or write, But they are false Teachers, I shall only speak of them concerning my self, I think they bring in Damnable Doctrine to me, when they Preach weak Judgement, the Gospel will not do that good to an Unregenerate Man as the Law will do, a Man must be first Convinced before he can be Converted? Now proud Ministers Answer me this Question, what good did the Gospel to me before I was first Converted? I may write to GOD and say so do not think I am with your white to speak to, I know Zacheus was brought in that way, yet he had some few work upon his Heart, ye may know by the words he Spake.

I will ask again, what good did Your Preaching Peace or Comfort these three Years, before the Year 1710? It was never that which loured me from the Bonds of Sin, but rather AFFLCTION, I have many Reasons to Print before Die, This is one because of You, for we have no Desire that I should being Untarned, and thinks I should not take it upon me, to give my Advice to the World, because I was never Called be the Ministers, But I never Read in the Scriptures, but that it was my Duty to Advance GODS Glory, as much as lay in my Power? And that His Kingdom shall come, and his will be done on Earth as it is in Heaven; I Read of David in the 51 Psalm, That when GOD did give him the Joy of his Salvation, Then says he, I will teach Transgressors thy way, and Sinners should be Converted unto Thee. I do not Read that he went to the Colledge, and then get a Call from the Ministers, and I think the Spirit of GOD as free to David and Amos the Herds, and to James and John, and Simon the Fishers, and Matthew and Levi the Customers, as to any that will bid for seven years at the Colledge; As for my Minister, I wish he may have Convictions, for what he said to me; Ye do not look to your Patron Ye ought to do, Ye do not mind what Your Blessed LORD did when he was in the World, how he went Hungary and Thrissie so

Speak

speak to a Stranger a Woman of Samaria ; But when I came to let You see the Book, Ye would not look to it, neither would Ye give Your Judgement upon it, is that all the Care Ye take upon my Soul, I was no Stranger ? How did You know but I was going to Write Blasphemy, look well to Your Charge, a Fool will give a Wise Man a Counsel ; I was near six Years in Your Parish before Ye came and asked if I keepe the Kirk, or made Exercise in my Familie !

Do Ye know Your Commission? do Ye think Ye have nothing to do but Preach on half Day in a Week, and some time Ye will pass two before ye Preach one, if Ye can get any to Preach for You, do Ye think that is Good when every Day some Persons Dropping to Hell, and some in Your own Parish, and Ye stand up looking to them as it were a Sport.

O say Ye, I am not able neither to Preach so often, nor yet to go through my Parish ; Ye will say again, how shall Young Men Learn it they get not leave to Preach. I will answer both these, as for the first, Ye are not able say Ye ? are Ye not able to come to my Shop, as to go to the Gowf or the Bowling Green ? But say Ye, that's for my Health. But had I power over my Servants Health, I think I would rather give them Health to Serve me nor themselves. As for the second Objection, I will answer in a Parable, Ye employ me to work a piece of Work, I take it in hand, but I set to my Apprentice to work it, but it doth not answer the Design according to Your Mind, Are Ye oblidged to take it ? Answer me if Ye can ? For I say again, if ye bid me make a Tobacco Box, I Spoil it in the making, whither is You or I Oblidged to pay the Los ? I think Ye are not Oblidged to Pay it, Neither am I oblidged to take these Sermons off Your Hand, that Strangers or Apprntices Preaches, that know nothing of my Condition ; And Remember altho Ye Escape punishment from Men, Ye shall not Escape GODS Righteous Judgement, all You that Feeds Yourselves and not the Flock.

May be Ye Trust in Your Eldere, as for my part I know not what fore they serve, I may keep Strange Women in my Houle for them, I may also stay out till twelve aclock at Night, and be Drunk for them, for a Cart Horse when he comes up the Bow may Teach them;

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their Dutie, for they do their Dutie, to the outmost of their power; and before they will Dis obey, they will fall to the Ground, go to the Ants house thou Stuggard; And as for the Kirk Treasurer, who is reckoned one of the best of them, I compare him to a Contented Cockold, for he will still keep his Wife, altho he knows that she is a Whore, to help to win his Meat, so the Kirk Thresaurer keeps near a Hunder to win Silver, either to himself or to the Poor, to get a Name; *He think what's given to the Poor is Lent to the LORD*, so he thinks he doth GOD good service, altho GOD hath told them in the Scriptures, That the Price of a Whore is an Abomination in His Sight: But they will not believe that; for they will take the Money, altho from the Devil; As for the Ministers, they have no Convictions, for it, they think it will help to Pay their Stipends, I Read in the 7 of the Proverbs, The Simple Man and Void of Understanding, will go to her house; so but from the Weigh-House to the Neither-Bow; ye will meet with some of these; they do not keep their Houses, some in the Corner, and some on the Street, in the Day Ye may know them by their bare Breasts, and Black Spots on their Faces, which is the Devils marks, *I* shou shall not Print any Mark upon Your fore Face, I am the LORD, 19. Chap. Levi: 28. These are their Signs! But say ye, how shall we punish them, but only by their pinte. I Answer, For Men put them in prison or a Moneth, and Feed them with Bread and Water; Let none come near them, it will be unman to bring Good thoughts in their Mind, and also it will Quell Lust; when I was a Apprentice, I cared as little of a Woman as an Old Horte cares for his Fashor; For want of Food, it will be morefor the Glorie of GOD, to punish their Bellie, then their pinte, the one is for the Glorie of GOD, and the other is an Abomination in the Sight of GOD; As for Women, them that Lives upon this Treid, either force them to work, or send them Abroad, for the Men shall bring up the Childe. As for the Stooll of Repentance, I shall make it appear it comes from the Devil, both from Scriptures and Reasons; And I shall appeal to the British Parliament, and not to the Presbyterian Ministers. But I must pass these things.

Ministers be not proud, because ye can preach, I think it very easie

to preach, for them that hath a Mem'rie and Learning; a Devil can preach such preachings; Them that heard Judas, did not know he was a Devil, nor Job so much Wit as he had; if any Minister be angry at me for telling them their Faults, I do not know what sort of Men they can be; I like them that tell me my Faults: David liked them as ye hear, 141. Ps: Let the Righteous smite me, says he, it shall be a Kindness; and let him Reprove me, it shall be an Excellent Oyle.

But say Ye, Ye should rebuke us and Reprove us Secretlie, and not in write so publicklie, but I think Ye may come to me, because ye are payed for it; No Man will give me two penies to come to You, & when I come to You, when I write to you, Ye give me no Answer? Altho a Babe in Religion could answer ten thousand such Questions, it is a matter between Life & Death to know such things; I must leave those things and go to my Dutie; but say Ye, it is not my Dutie to Teach you, Ye may look to that Scripture, 1 Tim: 3. Chap. It is a true saying, if a Man desire the Office of a Bishop, it is a good work: for altho some Ignorant Persons be feare to Reprove you, and Esteem you as Gods, but I am none of these: I will rather obey the Scriptures, as please you, Levit: Chap: 19: ver: 17. Thou shal not hate thy Brother in thine Heart, thou shal in any ways Rebuke thy Neighbour, and not suffer Sin upon him, I could give many such Scriptures to prove my Doctrine, but them that will not believe one will not believe a Hundred.

Now Ministers, take heed how ye speak to these Barren Professors, and Hypocrites that they shall not fall; 1 Kings 22. And the LORD said unto him wherewith, and he said I will go forth and be a Lying Spirit in the Mouth of his Prophets; And he said, thou shal perswade him, and prevail also, go forth and do so; Remember altho Micah be Dead, and altho these Lying Prophets be Dead, and altho Ahab be Dead; Yet this Chapter is not Dead, here it stands to you to look to it; Do ye think that was only written to Ahab, no, no, as many shal find to their sad Experience, what ground have ye to Preach so much Pence? for among the best of Professors, they think as little to break their Word, as it were no Sin.

(11)

Be Convinced, it is much as Sin as will take You to Hell, and if Ye
will not be Convinced Ye shall be Convinced; And Remember I
tell You, they take alio the Holy Name of GOD in Vain, when
they speak that word Truth, and when they speak it before You, Ye
do not Reprove them, that they may have Convictions? where are
that Tenderness of Conscience now, do Ye think it easie to win to
Heaven, before Ye have Convictions for this Sin, and all others? Ye
will never come there. The third Question, in the Catechism, it is
one of the Names of GOD, there is no Truth in Man, them that
Sweats by their Truth it will take them to Hell, as soon as they that
Swear by the Blood of GOD, if they do not Repent; Read the 5th
Chap of Ephesians, and then ye shall hear more then ever I heard from
You, it is Thoughts and Words that bring on Aktion; how long is it
since Ye told me or any others, that my Worldlie Thoughts would
take me to Hell without Convictions? how long is it since Ye forebad
me or any other to speak Profain Talke, Idle Talke, or Follish Talke,
or Jeasting and many times is a Lye? and they think nothing of it, be-
cause they do not know the Justices of GOD, is it so! Your Dutie is
to Convince them of these as well as Convince them of Murder and
Adulterie? And Except Ye Convince them of the beginnings of Sin, it
is needless to You to Preach, it is all casten away Silver that Ye get,
Ye never used the Means to Convince me of thele Sins since I came a-
mong You, if Ye will not Convince them of these Thought Sins, and
Worldlie thoughts, they shall be Convinced of them in Hell, and
Quise their Ministers that did not tell them.

I have had this great desire to Speak to Ministers, but they would
not Speak to me, for I know Sin better then many others, altho the
Devil makes me fall many times, I wish I may walk Humble, it is
impossible for a proud Person to stand, as Ye may hear when I come to
speak of the evil of that Sin, *Pride comes before Destruction, and a*
Humble Heart before a fall; I would have spoken sooner to You, but I
was hindered by Satan, now Blessed be the Great GOD, who hath in
some measure loused me from these Bonds, I waited long to hear what
these Ministers would say, and I find no answer, therefore my Wrath
is

is waitied against the Ministers, because they Convince no Man of
Scrip. 14. as they ought ; But, there is a Spirit in Man, and the In-
spiration of the Almighty giveth them Understanding. Great Men are
not pleased, neither do the Aged Understand Judgement. I have waited
but idly. Speak not as they ought, to speak, I am full of Matter, the
Spirit within me constraineth me, I will speak to Ministers that I may
be Refreshed, I will open my Mouth, and Answer the Ministers, I will
Respect no Mans Persons, I will not give flattering Words, I know
not to give Titles, far in so doing, my Master would soon take me away,
take all this out of the Hands of GOD, I can write none without him,
if it be of GOD Ye cannot over throw it, least le be found to fight against
GOD, A Man in receive nothing except it be given him from above.

I know, Offences will come, but too so that Man by whom they come;
Leave of battering these People, for if Ye do, it shall be dear to You
one Day, Do You think that Chapter was only written to these
three Men, and Job ? No, as it is spoken to You Ministers, to con-
vince the People of their little Sins, as I sometimes call them, out of igno-
rance, When they come to Hell, they shall find them exceeding heavy,
when they are prest down with them to all Eternitie, My Opinion is
that Ye strike at the Root and beginning of Sin, Ye have no ground
to batter these People, as to speak so much Peace to them, There is
scarc or none in the City that is prest down with a Burden of Sin, I be-
lieve there is few comes to get instructions how to wine to the Faith of
Assurance, when a Person comes to see Light, he will not give it, some
Person gets wit and no Man the bessart of it, again I Ask what is the
Reason that Ye Preach so much to the Head, and so much Peace ? Dostye
not know the mift part of Your Parish will go to Hell, I think Ye may
know it, for I see it, I think to Preach, the Law will do you good, both
the Godly and the Wicked, the Gospel will not, Your Flattering words
Harden the wicked, and makes the Godly Presume other much on GODs
Mercy, yet Preach as all Your Parish were to go to Heaven, but I do
not like that preaching, for it is one of the Devils dicing, look to that
Scripture 13. Ezekel, So looke to them as now written, I believe there
is no one of euening of You, understand it, did the Curates big up a
way

Vull; and wil Ye dub it with waremped Mortar, Ye Dub it so shal
 neither they nor others see the rostennes of their own Heart; Ye
 will Preach the one half of the Day Peace, and another he will come
 in the Afternoon, and he will speak Peace also; altho there be no Peace
 to them, as Ye see in these Verses; *Wo be to the Wicked it shal be ill*
with them; But say Ye that was witten long ago to the false Prophets
 and not to us, I was thinking that would be Your Tale, there is not
 one of you would take with his Fault; *Adam and his Wife would not*
take with theirs, but Rubbed it on the Serpent; And so Ye will Rub
 it on the Curates, as Ye call them? Answer me this, whatfore serves
 the Bible if Ye make not use of it for Your Good? by Speaking so De-
 clairs to the World that the Bible is for no use to You, at least any
 of it that comes near to Your self, I say if these words had not been
 witten to You, GOD would not have made use of me to write of
 them to You, be convinced do not make the way to Heaven easier then
 it is: I shall tell You in my Books that there is few Ministers will go
 to Heaven, none of these Wrights that builded Noah's Arke were saved,
 So there will be many Ministers will go to Hell, *Matth: 7. Chap.* It
 pleased Darius to set over his Kingdom a hundred and Twentie Princes,
 bat his Kingdom should be without Damnage; Do not think that the
 Spirit of GOD had no other design but tell You how many Princes he
 set over them; now he is Dead, and what are Ye concerned how many
 Princes he set over them; But I wish it may please GOD to set over
 Brittain an Hundered and Twentie Faithful Ministers, that the people
 Souls may be without Damnage; If Ye would observe the Scriptures
 more clearlie Ye would see there is few Saved, and then Your Preach-
 ings would run upon another Strain, there will be great Fightings, and
 great Strivings, great Workings, great Wrestlings, great Ruining,
 great violence before ye come, *there the Kingdom of Heaven suffereth*
Violence, and the Violence taketh it by Force: *Mat: 11, 12.* And some
 knew what I knew they would not grow so Far; let the Ministers ap-
 plie that, I say again beware of Flatering these People; altho there be
 many doth not desire to be Tormented before the time, like the Devils;
 Especiallie the Great Folk, but if Ye Respect them so, as to be feared to

Reprove them, I shall be a dreadful Witness against You one Day, and then Ye shall Rue from all the Veins of Your Heart, and shall Remember I told you; take an Example by John the Baptist, & try for the like of him was never born of a Woman, did Ye ever hear him Preach Peace to the world, He called the Great Folk a Generation of Vapors to their Face; Observe the 48 of Isaias. Cry aloud spear nor, lift up Your Voice like a Trumpet, and shew my People their Sins, I have Observed You many Sabbaths Days together before Ye shewed the Danger of one Sin, otherwise I been Sleeping, I desire to know wherfore Ye Preach so long upon one Text, did our Blessed LORD Command You, or do Ye it to get a Name? Answer yea or no, is it only one Text in the Bible that suits my Condition? there are many hurried away to Hell before changing your Text, It is very bad thar.

I think a Minister of the Gospel in all Auditors, on all Occasions, to pine upon every purpose to such a method, and still insist upon such a measure of Explanation upon Words is but a Pettering himself, and Sterving his People, considering the Dutness of this Generations, it is a hard thing to awaken a Sleeping Secure Generation, and to make them to hear in earnest, they might do much good if they would begin or end all their Sermons with an awaking Word concerning Heaven, or Hell, Death and Judgement; And the Danger of chosing the evil, & refusing the Good, I wish ye may be convinced of the neglect of this, & Repent your high way of Speaking to please the Head and the Great Folk, It was never such Preachings I cared for, I am sure Ye have no Command for it, CHRIST sent You not with Wisdom of Words, for in so doing, Ye make the Cross of CHRIST of no Effect, And therefore if You do not Preach more to the Heart and Consciences, As for my part I would rather want Your Preachings as have it, Read that Scripture in the Cor. 1: chap: 17: 18: 19: GOD sent You to Preach not with Wisdom of Words, lest the Cross of CHRIST should be of no Effect, I will destroy the wisdom of the Wise: You dear GOD destroys all such Preachings, and will destroy you also if You mend not Your Manners, and remember I told You, for my Faith

Faith shall not stand in the Wisdom of Men, but in the Power of GOD.

Thus I say Reader, Lest any Minister beguile You with inticing Words, beware lest any Man spoil your bro Philosophie, and vain Decier, after the Tradition of Men, after the Rudiments of the World, and not after CHRIST, Col: 2: 4: Speak as Paul doth? 1. Thes: 2: 4, 5. Verse. But as we are allowed of GOD, to be put in Trust with the Gospel; even so we speak not as pleases Men but GOD, which trieth our Hearts, for neuer at any time used we Flattering words as ye know, nor a clock of Contentions, GOD is Witness; I do not believe that there is one among a Hunder of You can take GOD to be Your Witness, that Ye are such Men, The whole Town sees the Contrarie; except some that the Devil Deluds, can Ye say as Paul said in the 9 verse; That ye have not been Chargeable to me? not only You but them that Preach now is very Chargeable to me; Read the 1. Tim: Chap: 4. Verse 6, 7, 8: If Ye Understand them, again I ask what is the Reason that Ye speak not as Paul doth, do Ye think Your selves above Paul, beforebad Servants to speak again to their Master or Mistris? but I never heard it come out of Your Head, I am sure there is much Sin committed this way, I speak only by Experiance, I also Speak what other Folk thinks; Sometime when my Servants Speaks again to me, the Devil Raised my Passion, so that I could not Pray; If ye would be at the pains to forbid them, they would may be believe You, altho they would not believe my word; I will ask a Question, I will leave it upon Your own Conscience to think upon it, whither will it be most for the Glorie of GOD, to tell Servants their Dutie, or to go from them to the Church of Rome, to speak about the Church of Rome, will please the Head or the Great Folk better; but it will not tend so much to the Glorie of GOD, there is many in Your Parish that never Read that Scriptures, and other some that cannot Read, how shall they know their Dutie Except they be Taught? Col: 3: and 4: chapters, Cause this to be Preached in Edinburgh, the 16 verse. How long is it since Ye bad Masters give to their Servants that which is Just and Equal? How long is it since Ye told my Wife,

Or any Others, to Submit themselves to their Husbands? How long is it since You bad me or any Others, to Love our Wives? How long is it since Ye forbad Fathers to provoke their Children? How long is it since Ye bad Children Love their Parents? How long is it since Ye bad my Servant to Serve me not with Eye Service, but in singleness of Heart, as unto GOD? O Ye say, These things are so plain in themselves, we need not speak of them. I Answer, All things Ye Preach is as plain to me; The Spirit of GOD was at the pains to speak of them for Your Example; Yet I never mind I heard these things come out of Your Head, since I came among You; The very Heathens may Teach You Your Duty, *Esther chap: 1: 8; v: The King made a Law to every Man to drink his pleasure:* There is no such Law in this place, some times a Person is provok'd to Drink a Health altho' it be against Nature! How long is it since Ye forbad such sad Customs, do ye not know that it is for the Ruin of the Soul, and not for Health? I say, them that Forces a Person to Drink to, surely the Devil is in that Person, therefore beware of him; Reader, I Read of a Storie of *Cyrus a King of Persia*, His Grand Father ask'd him, why he would not drink Wine? Sayes he, for fear Poison be mixed with it: for saies he, there was none at the Table the last Night, who Rose in his Right Wits, it was only Drink put away their Sentes. Wo be to the Drunkards of *Ephraim, Isaiah 28: Wo be to the Drunkards of Edinburgh.* Them that provoks a Man to Drink, Read *Ezekiel 28: 8: and 10: verses, Ye shal suffer a part of their torments in Hell, for I have spoken it saith the LORD,* This Devilish sin is like to take me off my Tex^r.

Other end Account that many Ministers will give at the Great Day; Again I ask what is the Reason that ye Preach so many Sermons without making Application? is it the Devil that hinders you, or do ye think there will be none in your Parish will go to Hell, or the next Sabath? ye may cry something to them before they be in Eternitie either less or more, if ye will not cry these Persons shall. Curse you to all Eternitie; they have Good Reason so to do, ye get more to cry then Our Blessed LORD Commands, and ye got less ye would be able to

cry

cry more, the Devil hath a great hand in this; There is a great Difference between JESUS CHRIST and his Apostles and you, I do not understand in all the Scriptures who gave you your Commission? King James the seventh gave you a Tolleration to Preach, and if such a time were now, I might thrust my self in a Kirk as well as some of You, If I were Superior in a Parish I could take in my Chaplen or my Friend, whither the Parish will or no, altho he be as Ignorant of the New-Birth as Nicodemus was, if he can answer two or three Questions, that ye ask, and have been at the Colledge, then say ye he is fit for that great work, The poor ignorant many knows no better, he is content never considering that he must answer for so many Souls, for he is taken up with Admiration to think that he is come from nothing to something, so he grows so proud that he thinks nothing of me, but calls me a Fool behind my back, I Conclfs I know nothing as I ought to know, but if ye had either wit or Breeding, ye would call me it rather to my Face. There is many Scriptures Spoken against you, altho ye will not applic them, but I think ye may applic this, Fer: 6: chap. Verse 13: From the least of them to the Greatest of them, every one is given to Covetousness, they have healled the Hurt of my People, Slightlie saying, Peace, Peace; when there is no Peace? if Ye will not applic, the whole Town sees that Ye should, for Your Practises Declares what sort of Men Ye are, when Ye are not able to Preach, Ye will take a Thousand Merk off the Poor in the Year, altho Ye need it as much as a Cart needs the third VVheel, I never heard that any took that but this Generation, this Sin of Covetousness is come to a great height, I will not say, wo be to You at this time, but I shal be a faithful VVitness at the Great Day, but say Ye I give much of that to the Poor, but will Ye Tire the Kirk, to Thack the Quier, Ye have left off doing good in the Pulpit, what Good do Ye now? Your answer, Our Blessed LORD, did go about doing Good, and will Ye go about doing ill, but say ye I do no ill that way, is not that ill, to take the Poors Money? when there is many in the Town at the point of Starving; and yet ye take their Living to keep, and ye do not know for whom, and I think they will be more the worse then the better, shold not ye do all the good ye can in the world, and let them care that comes behind? ye should be a Good Example to the worl

world, but ye are a very ill. The 66 Chap. Isaiah. VVhen the great GOD is giving a Discription of himself, and telling also where he dwels, He speaks there of several Sins, of Sorcerers, Adulters. VVholes, Papists, Murtherers, and Lyars, one would think that all these sins was greater then that o' Covetousness. Absalom art his doings, 2 Sam: from the 14: v the 19. Dethrone his Father, Lices, &c. all by covetousness.

Yet ye see the Spirit of GOD takes more nois e of this then therest, and he breaks out on this Sin, for the in quire of his Covetousness Jays he I was wroath, and Smote him, I hit Me and was wroath, which is wroth if a Man be Angrie at me if I know it, I use the means to pacifie him. If it be in his power to do me an ill turn, but when he is hit, and wroath, and I know nothing of it, I am in a very Dangerous Condition, because I am secure. May be if the Ministers knew what GOD is Angrie for taking the Poors Monie for nothing, may be they would Repent. Reader, bewar of Covetousness, Ministers bewar of covetousness, Luke 12: 5. And he laid unto them ike heed and bewar of Covetousness. Isaiah, Calls ye Dumb Dogs, and Greadie Dogs, I may call you so to, Isaiah 56. with a clear Conscience. Answer. This Question is to you Old Ministers in the City that h is Denitted. I will pose Your Conscience, with this 11: verse, whither Ye have enough by the Poors Monie or no? And if your Conscience says ye have enough, and will take their Monie, I take Instruments in your Consciences, and these Instruments shall stan I against You, and this Conviction shal stick on you to Eternitie, Ye will remember I told you I am no Ordinat Writer of Books; But say Ye, altho we have enough others may want; How did ye Preach to Others to believe, when Ye cannot believe your selves? Love not the World, nor the things of the World, if any love the World, the love of the Father is not in them; 1 John 2: chapt. And if the Love of GOD be not in You, then the love of the Devil is in you, altho Ye know it not; This sin of Covetousness is a hidden Devilish sin, it is much like a Waster Bee, still sucking the Life out of the Soul; Other sins goes out and takes the Air, and is taken and apprehended by convictions; But few hath Convictions for their sins, except that Man that was once on the Tree, I Read of none that was a Miracle.

I Read of a Man in the Gospel, that was willing to part with

ll Sin, except this he was yet far from the Kingdom of Heaven; Ye hear, but this Sin kepted him from it, he would rather take his hazard of Hell, before he woulde part with the World; I fear these Ministers will rather take their hazard of Hell, before they part with that Thousand Meiks; They think they are not guilty of gross Sins as they see in others, they thank GOD like the proud Pharisee, it is said in the Scripture they need not Repentance, but it is only as they think, There will be more Joy in Heaven, over one Sinner that repented, then over Nine and Nine; Covetous Worldlie Minded persons. Luke 15: 7.

A Bishop ought not to be given to Filibie Lucre: Titus, chap: I. Will the envy Ye have at the Bishops of England, hinder You to applie that Scripture? But say Ye, if that had not been promised we could have still Preached, what sort of Atheists word is that; the ke of it never came out of a Curates Head? if Ye had been for any good to us GOD would not have shote You from the Pulpit, if He ad but one Soul to bring in by Your Ministrie, woulde Ye have biden wher Ye are Conscious to Your self that Ye could do no Good? then a Person comes that length that he can do no Good, then surelie he does much evil, Especialie a Minister in the Pulpit. Salt is good, ut if the Salt have lost its saltiness, it is good for nothing, ut to be casten out, and troden under the feet of Men: Matthew chapter 13: verse. Many a Minister of Scotland deserves to be casten out, for any Good they do, but the Poor Parish can-ot help it, they must keep him to their own Ruin. Now I will speak to You Ministers that still Preaches, look more narrowlie to the Scriptures; for it is said he that speakest flattery to his Friend, the ves of his Children shall fail, Proverbs. Are Ye not feared that Your Children go Blind? Ye that is not faithful in Your Dutie, I think the greatest part of your Dutie lyeth in conversing with your People; I had Your Stipend to pay, ye shoulde be at more pains that way.

And when Ye Tyre Set down the Barrow; But if Ye desire to Glorifie GOD, Ye would Preach altho Ye got nothing but Your Meat and Cloaths, for Your Pains, for in so doing Ye shall have more true

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true Joy, then when Ye are telling down Your Two Thousand and Five Hundred Marks, if Ye please look to that 5 chap: Mat: I think it is the first Sermon that our Blessed LORD Preached publick lie, and when He was set his Disciples came to him, and when he spake Comfort to them, for fear he had made them proud, he spak that word eight times over, (They;) altho he knew they would all go to Heaven, save one, for he knew the Devil makes persons Proud, and presumes upon the Promises, altho they have no Right thereto.

Ye may also Learn from this, not to rest in any measure of Holiness, Ye have attained to, but seek and strive for more; when he cometh to the Eleven, He Speaks that word, (Ie) I have Reason to be Exceeding Glad; I know I will be Reproached for Speaking so to Ministers I do oot Read but Ministers should be Reproved as well as others because they are guiltie of many Sins ; as Ye may hear when I write of that Devil that is in me called pride, but this time I shall speak of these two words, the one is called They, and the other, (Ye) Observe these two words Ministers, that word They, been a sad word to me, the Devil hindered me to applice, because the Ministers said they shal be Damned, because they are guiltie, then that Preaches; so the Devil hath a great hand in it.

Observe that Scripture, 2 chap: of Acts, It is the most successful Sermon that ever was Preached, because he said, Ye have Taken, ye have Slain, ye have Crucified; He doth not say, They have Taken, they have Slain, they have Crucified; And because he said, Ye have Crucified Him, they could not put it from them, they were pricked in their Hearts, and cryed out, Men and Brethren, what shall we do to be saved? The same day there was added to CHRIST three thousand Soule Because he put it home to their Consciences; Ye may easilie know that all these was not activelie guilty of the Crime, Yet because he was so faithful and so free, they were made to Apply, and were convinced they were all guilty; But Ye do not use the means to convince us that we are all guilty of a Crucified CHRIST afresh. Ye Preach as ye were feard, what are You feard for? Is it for the Great Folk, or your Neighbours? But if Ye be feard to anger them, GOD shall no be

be feard to anger You. The fearful is reckoned up in formost of these
 bat be thrust down to Hell ; Rev. 21: 8: Cry aloud, and spare not, and
 be Poor their transgressions, and be Great Folk their sins, Isa: 58: By
 respecting Persons, Ye do not only ill to your selves, but to the Magis-
 trates, and me; for they so love Your Example. Now Reader that
 You may not die in your ignorance. I will tell you some of my Ju-
 stice, The Laird of Cramond hath laid down a great Kearn of Stones
 before my Shop door, which takes away my Light, they have lyen
 near these two Years, (because he is Rich,) upon the High Street,
 And if I would lay down but two Kerts full, I believe they would not
 9. 24 Hours. And more, I pursued a Man to the Court, I could both
 Sworn and proved that he was Owing me, yet because he had a Blew
 Clock, and a Campaign Wigg ; the Judge would not take his Oath,
 and would not believe my word; because I looked poor like, I got no
 Justice at that time. I had a mind to buy a Blew Cleck, that I might
 get Justice ; But I was Disappointed with the Dreadful Fire. And
 more, I bought some wool from a Man, but he would not give it out
 of his house before I gave my Bill ; the Goods was not weighed, I
 feared the Goods came not to so much Money; yet the Man perswaded
 me, if it was not so, he would Restore me the Monie back, I believed
 his word, because I am a Simple Man, So I pursued the Man, thinking
 to get my Monie, the Judge told me, I would get no Monie, altho'
 there was a 100 pound of it, so I went Home with less Monie than
 I came out; This Mans Name is W. Henderson, a Merchant fere-
 against the Lucken Booths; this I say that all Men may beware of him,
 for I am for the Publick Good. But Ye will say, what is the Reason
 there is so little Justice; I shall tell you my Opinion of it, I have a Vot of
 chosing our Deacon, a Man comes to me and offers me a pint, to Vot
 for such a Man, I take it because he never did me no ill, and because I
 am a Fool Bodie Ye see, I Vot for the Man, So Fool Tradesmen
 make Fool Deacons, and Fool Deacons make Fool Magistrates, and
 Fool Magistrates make Fool Ministers, that is the Reason there is so
 little Justice in the Cittie; and that so much Debt is due both to GOD
 and Man, But I must leave these things, I came not to the World to
 VH F Teach

Teach Magistrates, but only Ministers; Da not think I hate the Ministers, for if it were so I would not be at the pains to Reprove them, if I had done so, I would never have given Dranguid Nicolson a Speaking Trumpet for a Seat in the Kirk, worth Twentie shillings stetling, it is but a back Seat, altho I fall a Sleep the Minister never bids me set up. Yet I pay dear for it Yearlie, these things are not for Edification; therefore I pass them, this is only a word be the by; Cry aloud, spare not, O ye Ministers in Edinburgh, and Speak to the Hypocrites, as Ye have it in Isaiah, 58: chapter 1: verse, Altho this Chapter was written long ago to the Jews, Ye see GOD hath brought it again to Light by me; Blessed be his Glorieous Name for ever more Amen. Therefore look upon them as New written to this Generation, if it were not so GOD would not have made use of me to write of them to You, were there ever so much Knowledge, and so little practise; but that Knowledge is not mixed with Faith, as Ye hear in the thrid Verse, if they believed that GOD saw them, there would not be so many Hypocrites, Yet they Pray Daylie, as I did when I was a Hypocrite, there is many that comes not that Length but they go furder, they Delight to know GODs ways; They go furder, they forsake not the Ordinances of GOD, as Ye see many in Edinburgh, both Sabbath Days and Week Days, altho they be the greatest Hypocrites in the Town, They go furder, they Ask of GOD the Ordinance of Justice, and pray that GOD would Teach them the Right way: Yet in the mean time they walk Contrarie to the Light that GOD hath given them, They go furder, they take Delight to Approach to GOD, this Fifth step is an Admiration to me, Yet I know it to be true by Experience; Believe me Ministers there is many Hypocrites in the Cittie, if Ye believe it Ye would some time speak to them, I do not mind Ye speake against Hypocritic all the time I was a Hypocrite; more then Ye had been Dumb Doges, altho I had a great Desire Ye should, there is no head that Ye should Preach so much upon as against Hypocrites.

Ye do know by Experience, what Mischlef Hypocrites doth; Ye would Speak more against them; GOD doth get much Dishonour by

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Hypocrites; which does much Mischief to the Godly & to the Wicked,
 Wo be unto You Hypocrites they Deceive the very Elect, Cry aloud
 and Spare not them Ministers, this Command stands to You everie
 Sabbath Day, because there is as much Sin Committed in Edinburgh,
 as might provock GOD to send down Fire and Brimstone, as he did
 upon Sodom, and much more they had not that Light, as Ye have, and
 if Ye will not cry to them ; I Declair in the Name of the Almighty
 GOD, it had been better for You that You had never looked on my
 Testament, be convinced for GODs Hand is stretched out still, for all
 Your Peaceable Preachings, GODs Anger is not turned away, as Ye
 bear *Isaiah 10. 6.* And if ye do not mend your Manners GOD will
 send the Enemie against this Hypocritical Nation, against the People
 of his Wrath : Sixt Verse, if ye please believe it, altho it came out of
 my Head, for this Scripture is written to this Generation, *he that hath*
Ears to hear, let them hear, you that Professeth the Name of CHRIST;
Depart from iniquitie. For it is you that will bring on Judgements
 upon Scotland, I will say little more at this time, but only look to
 your Patron.

JESUS CHRIST in the Days of his Flesh, He asked Questions by
 the way at his Discipels, *Mark 8. 27: 28.* Which was this, whom
 do Men say that I am? O! They are happie that is in CHRISTS
 Companie; they get many Seasonable Instructions, that others wants,
 he never spent an Hours time in Vain, when he was with his Discipels
 in the World? He was Answering or Proposing Questions, or giving
 Seasonable Advice for the Good of their Souls, either by word or Ex-
 ample. Now Reader, this is plain from the words ; After CHRIST
 hath made a Proclamation of his Name to a People, He will be sure
 to Enquire at the Minister, what the People thinks of him ? He will
 ask whas says this Man, or what thinks that Man of Me? And if Our
 Blessed LORD were comming through the Ministers of Edinburgh,
 and ask them ? what says this Man of Me? or what says that Woman of
 Me? I believe they could answer as well as the Grand Turk. He
 sends not our Ministers in Vain, He taketh special Notice of them,
 what Succes they have. A Minister ought to be sure of the Grace of
 GOD

GOD in himself, and should also be well Acquainted with every Particular Person in their Parish, that he may be able to give some Account of them to his Master, what they think of Him, I believe there is many a Blind Guid in this Generation, that knows not what their Parish thinks of CHRIST.

I never mind I heard any of the Ministers ask so much as this Question at me, or any Others, when I did go to the Kirk, if I had been on my Knees wrestling for GODS Presence to be with me in the Kirk before I came? The Devil hindered them to ask such Questions, because he knew it would come near some Guilty Conscience, and would be Ready to prick them in their Hearts. How long is it since ye asked me what my first Thoughts was in the Morning? How long is it since ye had me or any Others Thank GOD for any thought that Tended to His Glory, and our own Good? No such thoughts, Reader, comes in your mind, but they are infinite Mercies; the Devil will never cast a good thought in your Mind; many time GOD casts a good Thought in a Wicked Persons mind, but they soon cast them out again; But I pass these things. I come to another Question, that our Blessed LORD asks, *But whom say ye that I am?* This Question will be a good Application, For it is to yon Reader, that he is speaking, therefore consider what ye will Answer? ye must Read the Scriptures, as if GOD were speaking in a mediate way from Heaven, *Whom say ye that I am?* He now Reveals His Mind, and Manifests Himself in His Word. And if ye desire to speak to CHRIST, or to have CHRIST to speak to you, then Read much in the Bible; Them that care less in Reading the Scriptures, profess what they will, they have no Love to CHRIST, I know by Experience,

What sort of Monsters is these, That Read the News before they Read the Scriptures? *Whom say ye that I am*, as if He had said am I more Lovelie then all others, Then your Wives or Houses, Barins, Father, Mother or Children; can ye say with a clear Conscience, that ye Love CHRIST more then all these? What do ye say? I fear your guilty Conscience will not let you speak, He is altogether Lovelie, and the Chief among Ten Thousand, happy would ye be if he were so to you,

First, He is Lovelie in his Person; Secondlie, He is Lovelie in His Examples; Thirdlie, He is Lovelie in his Commands; Fourthlie, He is Lovelie in His Promises; Fifthlie, He is Lovelie in His threatening. Sixtiblie, He is Lovelie in his Works of Creation and Providence, but more Lovelie in his Work of Redemption; And Cursed shall that Person be, that wil not Love CHRIST, I could write much on all these Heads; if I had time; But whom say ye that I am, as if he had said, am I more Desirable to you then all things in the World, or that ye have in the World? His very Command is more to be Desired then fine Gold, says David; There is many in the Citie, hath a more Desire after a Post, to be a Deacon, or a Counsellor, or a Magistrate, then they have after Precious CHRIST, to them that believes He is precious. 1 Pet:2:7.

What sort of Judges wil these be think ye, they think it never enough to answer to GOD or themselves; But they wil answer for many others? no wise Man will desire such a Post, Except it be with a design to advance GODS Glorie, this is my design in Writing, I would that such would look to that Scripture, 8. Romans, 6. V. For to be Carnallie Minded is Death. Not only look to it, but believe it, but to be Spirituallie Minded is Life and Peace. Now I will pose your Conscience whither it will be a mean to make you Spirituallie Minded or not? for I think not, Haggie, 1. 3. Now therefore saith the LORD of Hosts, Consider your ways, He doth not say consider another Mans ways, 119: Psalm 59: verse, I thought on my ways, and turned my feet unto Thy Testimonies; It was not by thinking upon another Mans ways, that he turned his feet to GODS Testimonies; No, but his own ways. Dreams come, fates Solomon, by the Multitude of Busyness. 63. Psalm says David, when I remember Thee, upon my Bed, and Meditate upon Thee in the Night Watch. Item that hath such Posts hath many other things to think upon, Act: 20, ver 40. When Peter was Preaching there were some of them Ricked him their Heards, he Exhorted them to save themselves from this unoward Generation; But in stead of Saving themselves from them, therel are many thrust themselves among them to take away their thoughts, Deut. 11: 16. Take heed to your selves, if your hearts be not Deceived, and ye turn aside by looking elsewhere.

to other Folk, is a Readie way to turn aside again, this Exhortation in
the 12. chap. 30. verse; Take heed to Your selves, Exod: 34. chap.
12. verse, Take heed to your selves, As if he had said, think on thy
self, and on thy poor Soul, But say Ye to me, Ye may look to Your
self, and not to the Ministers, but if I should hold my Tongue, the
very Gowff Cloubs, and the Stones in the Kirk, and the Poore Monie,
might cry out against the Ministers practise, and their Preachings, Luke,
19. chap. 40 verse, And he answered and said unto them, I tell You,
that if they should hold their Peace, the Stones would immediatlie cry
out. Ester. 4. 14. For if thou altogether hold thy Peace at this
time, then shall there Enlargement and Deliverance arise to the Jews
from another place, but thou and thy Fathers House shall be Destroyed,
and who knoweth whither thou art come to the Kingdom for such a time
as this? Are there any of You so wise as to know but GOD hath
sent me to Scotland, at such a time as this, to break to Ministers and
others? I shall only write two Scriptures to all You that condemn me
and my Books. The one is in the 11. chap. of Numb: 25 verse. And
the LORD came down in a Cloud, and spake unto him, and took of the
Spirit that was upon him. Observe Reader, he did not take away his
Spirit from Moses, but of that Spirit, for the Spirit of GOD is large
and Unmeasurable, and he will be Sufficient to Ministers, and You and
me, and all; for He is All in All, that was upon him, and gave it to the
70 Elders: and it came to pass that when the Spirit rested upon them,
they Prophesied and did not cease. 26: v: But there Remained two of the
Men in the Camp, the Name of the one was Eldad, and the Name of
the other Medad: Observe Reader, That GOD takes special notice
of the very Names of them that serve Him. 27: And there ran a
Young Man and told Moses, and said Eldad and Medad, do Prophesie
in the Camp. 28: v: And Joshua the Son of Nun, the Servant
of Moses; one of his Young Men answered and said, my Lord Moses,
forbid them. 29. v. And Moses said unto him enviest thou for my sake?
would to GOD, that all this People were Prophets, and that the LORD
would put his Spirit upon them. There was Humilitie in Moses, and
great Grace. But it I were to Preach it would be much to keep the
Ministers

Ministers of Edinburgh in their Right Wits, but I am no Prophet nor
the Son of a Prophet; But I Prophesie this from the Lichte of the
Scriptures, That the Wicked should be turned unto Hell, and all the
Nations that forget GOD, Therefore mind Him Reader; It is not said
that Ye may be Turned, but if Ye Live and Die in Your Sins, Ye
shall be turned unto Hell; I Believe the Scriptures, LORD help
my Unbeliet.

The other Scripture is in the 9 Mark, 38, verse, and downward, And
John answered him saying, Master, we saw one casting out Devils in thy
Name, and he followed not us, and we forbade him, because he followed not
us; But JESUS said forbid him not, for there is no Man that can do a
Miracle in my Name, that can libilie Speak evil of me, he that is
not against us is on our part. For whosoever shal give You a Cup of
Water to Drink, because Ye belong to CHRIST, Verilie, I say unto You,
Ye shal not lose his Reward. And whosoever shal offend one of these
little ones that believe in Me, it were better for him that a Millstone
were hong about his Neck, and cast into the Sea. I have written my
books to be a mean to work Miracles, to cast out some Devils, or De-
vilish Sins in Men, and Women, which was in me; And if GOD
would me to do so, what the war are Ye Ministers. There is one
thing I forgot to Speak to Ministers, But I am afraid they Cast me
out; Because I was altogether Born in Sin, and Takes upon me to
Teach You, John 9:34: They answered and said unto him, Thou wast
together born in sins, And dost thou Teach us? And they cast him out.
I am sure there will be some Devils among You, whose Heart will
raise when Ye hear this Book, and it will be a sad Book to some
ow I ask what is the Reason that Ye Preach so little upon Death?
do not Believe Ye had one Text cencerning Death, these fourteen
yeare, that I mind, there is many Dead since; But say Ye, I think Ye
forget You self, I Confess I have so.

But I can give Reasons that Ye cannot. First, no Man will give
me two Pence to mind Death; either for my self or my Familie, but
how much do Ye get. Second Reason, is I have little time to mind
Death; because I must provide for my Familie, Least I should be worse
then an Infidel; But I know little else Ye have ado, but mind Your
Parish

(45)

Parish of Death, do Ye not see every Day Persons Dying to Free their
souls at my Shop Door, and if ye would look out at two at clock
Ye might see as will as I. I Observe many Sabbath Days together
Ye will not Speak one word concerning Death, Ye are so far from bid-
ding us prepare for Death, that Ye say we may Live before the Pop-
ular. But O think a Person should Live every Day as it were the last
and Pray every Prayer as it were his Last Prayer. And I think Min-
isters should Preach every preaching as it were their last, this would be
for Edification; indeed I think I would be a better Christian if I had
as little ado as some hath, for it is impossible to keep a Shop without
much Sin, especiallie the poor. Ministers, I shall only write a Scripture
that You, and me may take notice of, 1. Tim: 3. 5. If a Min-
ister know not how to Rule his own House, how shall he take Care of the
Church of GOD? I have Written a Reformation Sermon to the Mag-
istrates, in order to Advance GOD's Glorie; And if They will no
follow my Advice, Sad shall their Day be! And now I have writ-
ten a Reformation Sermon to Ministers, and if they will not follow my
Advice, Sad shall their Day be.

Now I desire to Pray to the Almighty GOD, to give the Minis-
ters Convictions, for the Sin of Idleness, and the Sin of Covetousness, an
other Sin of Pride. **V WILLIAM MITCHEL Chief of Sinners.**
or Christian Reader, The Book that I shall put vixt out, there shall
be no Reflections in it, but shall only be to the Commendation of the
Holy Scriptures, and if Ye follow my Advice, Ye shall have no
Wit within the half of the Ministers of Scotland, therefore Love the
Scriptures, and Meditate upon them, and keep them; Psalm, 119. 9.
O how I Love thy Law, it is my Meditation all the Day; The
imprisoning Commandments has made me wiser then mine Enemies
for they have ever vilified me, I have more Understanding then all my Teal-
ers, for thy Testimonies are my Meditation, I Understand more the
Antient's because I keep thy Precepts.

Reader, The Thing that Angers me at the Ministers is, because
they Preach as they had neither Temptation nor Experience.

F I N I S.
This Book with the Introduction is to Be Had at my Shop, at the
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